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CAN IT BE THE TODD WAKETH?

by HUGH McNEILE

Far, far beneath in the abysmal sea . . .
The Kraken sleepeth . . .
There hath he lain for ages and will lie . . .
Until the latter fire shall heat the deep . . .

— Tennyson.

Through the years, *Candour* insisted that the abrogation of power in Africa by the European would lead to unending turmoil and tyranny. From end to end of the continent, as the light faded and the law of the wild began to take over, it became increasingly plain that all that Harold Macmillan's "wind of change" had brought was the smell of blood. As the hand of the old, honourable imperialism was weakened, Africa sank back into anarchy and chaos. The menacing shadows of that reversion to barbarism now loom ever darker in what is called "Zimbabwe", a land where British values and law and order until very recently allowed people to lead lives of peace and contentment.

Fr. Arthur Lewis' occasional newsletter, published under the auspices of the Rhodesia Christian Group, performs a valuable service in monitoring the grisly melodrama being enacted there. We have read of the wholesale butchery meted out by the North Korean-trained "Fifth Brigade" against their co-racials in Joshua Kkomo's Matebele homeland. The plundering and terrorising of the African peasant by the pseudo-sophisticate Mugabe's evil ZANU-PF Youth Brigade has been graphically described. The R.C.G. newsletter charts, too, the horrifying and tragic stories of Britons, many of them elderly, who, through force of circumstances, continue to reside in "Zimbabwe". Humiliation and danger are their constant attendants. Their plight is one for grave concern, they being victims of the capricious despotism of minds the more terrible because they are infantile.

The latest issue of Fr. Lewis' bulletin, for February-March, however, reveals that the betrayed and defenceless White population have a new and sturdy champion. Here is the relevant passage:

"The greatest fear that confronts many of the senior citizens was recently described by the former Southern Rhodesian Prime Minister, Senator Garfield Todd, in a statement made in Harare which indicated his disillusionment with the Utopia

anticipated under the first Zimbabwe Government, when he appealed 'for a radical change in the horrible and unnecessary situation where the country is faced on every side by a breakdown of discipline'. Mr. Todd said there was a need for a major campaign of education in respect of the law. He warned the people who were involved with corruption, embezzlement, theft and a contempt for the rights of others leading to assaults on homes, assaults on people, rape, maiming and killing. He went on to say it was not only the murders which tore the fabric of society but every assault, every burning of a house, every illegal procession which violated the law."

Well, who could fail to be astounded by that? All that Garfield Todd said is true. What is also too true is that Todd has awakened to the truth very late in the day, for during the 1950s and '60s he was almost certainly the most forthright exponent in Rhodesia of policies designed to betray the European position. Who more than Garfield Todd bears responsibility for putting Whites in the position that they have to submit to whatever outrages the likes of Comrade Mugabe think fit to impose upon them?

Garfield Todd's Record

These extracts from *Candour*, written by A. K. Chesterton between 1958 and 1960, give the measure of the man.

"**TODD OUT** — Garfield Todd, Prime Minister of Southern Rhodesia, who refused to resign when his Cabinet resigned, has now been ousted from the Southern Rhodesian leadership of the United Federal Party by the Party Congress. This means that Sir Edgar Whitehead, at present the representative of the Central African Federation in Washington, will become Prime Minister in his place. It would be a mistake to suppose that the United Federal Party, before making its decision, underwent any changes of heart. When the other Ministers resigned they were careful to point out that their loss of confidence in Todd's leadership was because of the manner and pace at which he was carrying out his policy. They did not object to the policy itself. That no doubt was also the attitude of the Party Congress,

"What worries those who have overthrown Todd is clearly that the forcing of the pace in the establishment of racial 'partnership' may endanger the Party's chances at the next General Election and lose them their own seats. They know that the recent enactment for the extension of the franchise was most unpopular with the European voters and they intend to 'play safe' until such times as decadence has had an opportunity still further to wither the White instinct for survival. While I find both attitudes repellant, that of Todd strikes me as being the more intellectually honest, although by no means the more adroit. The grievous losses suffered by the British world during the last dozen years have been caused by the skill of our enemies in not moving until the time was ripe and the ground prepared." (February 14th, 1958)

"PRACTICAL INTEGRATION — The Central African Party, founded by Garfield Todd, former Prime Minister of Southern Rhodesia, is now busily engaged in making the running in the political life of the Federation. One of its most important announcements concerns miscegenation. 'Whomever a man marries is his own personal affair,' it declares, thereby affronting the instincts of the members of all races and cruelly disregarding the tragic consequences suffered by the offspring of mixed marriages. The Central African Party has already begun to break down the social barriers which hitherto have been the means of maintaining mutual respect between the races. Earlier this month, for instance, a spokesman of the Party hotly defended one of the Party's social occasions in Salisbury. 'It is probable that people of different races did dance together,' he said. 'The dance was multi-racial, as Rhodesia is going to be'." (June 19th, 1959)

"GARFIELD TODD — The demands in the Central African Federation for the impeachment of Garfield Todd, former Premier of Southern Rhodesia, are morally justified, even though the legal difficulties in pressing them may be insurmountable. 'There is only one name for Mr. Todd's behaviour,' said Dr. John Burrows in the Northern Rhodesian Parliament, 'and that is treason.' That may not be the legal fact, but it is beyond the moral truth. When Todd lost the Premiership after losing the confidence of the Party he then led — as he has now lost the confidence and the leadership even of his own Central African Party — he came to the conclusion that it was a bad Party and the Government led by his successor a bad Government. He has now carried his opposition to both to the point where, acting in concert with African subversives, he calls upon the British Government to suspend the

constitution of Southern Rhodesia. It is a really damnable document to which he has attached his signature. Here is part of the *Daily Telegraph's* summary:

"It (the statement) also asked Britain to arrange with the Federal Government that South African troops should not be used in Central Africa. British troops should be sent to ensure that changes in Government should be made peacefully. In no case should British troops be used to 'support the present Government against the people of the country'. All necessary measures should be taken to bring each of the three territories of the Federation to self-government within five years. Powers should be transferred from the Federation to the States immediately. At present Britain was supporting an undemocratic and unjust form of government which, if left to itself must soon disintegrate, causing widespread suffering.

"If Britain refused to intervene 'those people now protesting against their Governments in Central Africa will then know that they must depend on their own strength to gain liberty'. This would eventually lead to intervention by the United Nations. Speaking later Mr. Todd said he could hardly imagine that Sir Roy Welensky would order his troops to fire on British troops coming into the Federation. On the basis of a recent tour of the Commonwealth Prime Ministers would support the sending of British troops to Rhodesia, with the sole exception of Dr. Vervoerd of South Africa.'

"Two factors should be borne in mind. One is that Todd here inveighs against virtually the entire European community in Southern Rhodesia, despite the fact that its history of race relations throughout the present century has been admirable. The second factor is that the Government attacked by Todd and his cronies is not 'reactionary' — whatever that may be held to mean — but demonstrably liberal. It is thus clear that Todd is not interested in liberalism, or even in multi-racialism, but only in African mono-racialism. He is palpably in a conspiracy to hand Rhodesia over to the Blacks. Who backs him? Who pays him? I do not know whether Todd hopes to return to Rhodesia but, if he does, our compatriots in that country, instead of horse-whipping him, as he so richly deserves, would do better to attend his meetings and force from him an answer to those two questions." (August 12th, 1960)

Astonishing! No satirist in the world could parody the *volte-face* of this once besotted negrophile who expressed the conviction that troops should be imported to enforce Black rule in Rhodesia.

No Contrition

The Rhodesia Christian Group's newsletter observes drily. "If Senator Garfield Todd has been compelled to make such a statement, the full enormity of human suffering that lies behind his statement is, we suspect, too horrific to be contemplated." Very likely, and it might have added that the unutterable horror of the rapes, murders and intimidation endured by Europeans in "Zimbabwe" is surely irrefutable proof for Todd that all his years of vicious propaganda and treachery served only to undermine any prospect of the retention of civilised norms of behaviour once European rule was abandoned. As the extracts from our archives show, this wretched specimen exerted all his influence to hasten the abdication of White authority in Rhodesia and its descent into the abyss under an African mono-racial regime. The effect of every concession has been to reinforce the delusions of grandeur in the minds of African "politicians" and to increase the truculence of the African mob, the culmination of which we are witnessing in Mugabe's proposals to introduce a one-party state and his ZANU-PF movement's pollution of the political atmosphere by intimidation, corruption and violence.

Now, obtaining an intimate awareness of the mischief himself helped to incubate, can it be that Garfield Todd will look squarely in the face the truth that without the European in control in Africa, calamity of a vast magnitude awaits everyone? His lack of contrition, as yet, for the epic scale of his disservices to the White man in Africa does little to convince us that "in roaring he shall rise".

Editor's note — This article was completed on February 24th. Four days later, the *Daily Telegraph's* Peter Simple expressed similar sentiments in his "Way of the World" column under the heading "Wiser Counsels":

"Senator Garfield Todd, of Rhodesia, who may be remembered for his opposition to Ian Smith's government and keen support for 'black majority rule' (for which he suffered for a time the atrocious punishment of house arrest at the hands of the white colonialist fiends) is now singing a somewhat different tune.

"In a statement he made in Salisbury lately, he appealed for 'a radical change in the horrible and unnecessary situation where the country is faced on every side by a breakdown of discipline.' He condemns those guilty of corruption and theft, and of contempt for the rights of others leading to assault, rape, maiming and murder.

"If Senator Todd of all people talks in this indignant and sorrowful way of the situation in a country he evidently thought would become a paradise once 'black majority rule' was won, then the situation may be even worse than he says.

"The campaign for the first general election since 'black majority rule' was won five years ago has been marked by large-scale intimidation, just like the intimidation which was so conveniently ignored by the British authorities who supervised the electoral farce which led to Mr. Mugabe's victory.

"Two men, thought to be supporters of Mr. Mugabe, have been arrested on suspicion of the murder of five officials of Bishop Muzorewa's minority party, the United African National Council. 'No stone will be left unturned in the investigation,' a government spokesman is reported to have said.

"Unturning all those stones might be a risky business. Who knows what might be found underneath them? Lingering thought-forms of Lord Carrington and Lord Soames for instance, the two principal architects of the much acclaimed triumph which led to the present state of what was once peaceful and prosperous Rhodesia."

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A. HAMMER CAN MAKE ONE SICKLE

by DON BELL

In the Book of Job we read that there was a day when the sons of God came to present themselves to the Lord, and Satan came also among them. "And the Lord said unto him, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Perhaps irreverently, we are reminded of an 86-year-old multi-millionaire, philanthropist and multi-nationalist tycoon who keeps going to and fro in the earth, and flying up and down on it. One day he'll be dining with his friend, the Prince of Wales. Next day he'll be opening another university where future world leaders are being trained. A few hours later he'll be negotiating with his friends in Moscow, or perhaps in Peking, or Washington, or Jerusalem. Or he may be honoring some museum with the showing of his art treasures, many of which he was given or obtained at cut rates from ransacked palaces, churches and galleries in Russia. Not many days ago, when it seemed to be time for the governments of the United States and Soviet Russia to resume their arms limitation talks, it was he, Armand Hammer, who visited the chief of the Communist Party, who also is the head of state of the U.S.S.R., and made the arrangements for the meeting of Andrei Gromyko and George Shultz. Just before that he was in Peking making industrial deals with the Red Chinese government.

Sensitive Understanding

On January 21st he was in Beverley Hills, one of the chairmen of a dinner committee arranged by the Yad Vashem Museum of Jerusalem, the Jewish Federation Council of Greater Los Angeles, and L.A.'s Martyr Museum of the Holocaust. The occasion: to honour Otis Chandler, publisher of the *Los Angeles Times* until 1980 when he became editor-in-chief of the *Times Mirror*. Chandler was being honoured by Armand Hammer because of his "continuing championing of human rights through editorials appearing in the *L.A. Times*, and his sensitive understanding of anti-Semitism in Nazi Germany as evidenced through a paper he presented in 1950 while still a student at Stanford." The next day Hammer was in Washington D.C. where this "industrialist/Philanthropist/*ad hoc* diplomat hosted a lavish reception to unveil his inaugural collection of American paintings at the National Gallery of Art" where he received "hugs and kisses from Soviet Ambassador Anatoly F. Dobrynin" (quoted from the *L.A. Times*).

Then we read a few days later that "American oil magnate Armand Hammer is acting as go-between Moscow and Jerusalem in an effort to renew diplomatic relations severed eighteen years ago Israel Radio reported Monday (28/1/85)." Perhaps coincidentally, while Hammer was accepting another role as *ad hoc* ambassador, Israeli Defence Minister Yitzhak Rabin was receiving a nineteen-gun salute in Washington D.C., where he had come to ask for more aid than usual for his government. Already promised was nearly two billion dollars, but Rabin was asking for more because of the costs of war, the devastations of inflation, soaring unemployment, and a reported epidemic of new and uncontrollable diseases brought in by the black Jews from Ethiopia. Because the United States is considered to be "Israel's banker and defender" and because there has been much official talk of the possibility of allowing the Soviet Union to become a partner in the Trilateral Nations' Middle East discussions, the following article becomes important. It is a *Miami Herald Wire Services* report datelined Jerusalem, Tuesday, January 29th, and we quote:

OIL MAGNATE HAMMER REPORTEDLY GO-BETWEEN FOR ISRAEL WITH SOVIETS

"American oil magnate Armand Hammer is acting as a go-between Moscow and Jerusalem in an effort to renew diplomatic relations severed eighteen years ago, Israel Radio reported Monday. The radio said that Prime Minister Shimon Peres, in a speech to high school students in Jerusalem, revealed that Hammer had contacted the Kremlin on Israel's behalf. While Peres did not elaborate on Hammer's efforts, Israel Radio said the talks dealt with possible renewal of relations between the two nations that were severed at the time of the 1967 Six Day War between Israel and its Arab neighbours. 'We approached the Kremlin on the fortieth anniversary of their victory over the Nazis through the American Jew, Armand Hammer, who was a friend of Lenin,' Prime Minister Shimon Peres told the high school students. 'The answer we got, and I quote, "The matter of Israel depends on the relationship of the Soviet Union and the United States",' Peres said . . . On Sunday, Edgar Bronfman, president of the World Jewish Congress, said he had been invited by the Soviet government to visit Moscow. It would be the first such visit by a head of the international federation of Jewish organisations. In announcing the likely March trip, Bronfman said he would convey to the Soviets a message from Peres, who asked him

to tell Soviet officials that the Kremlin could take part in Middle East peace talks if it agreed to recognise Israel and exchange ambassadors, and if they demonstrated 'even-handedness'.

"Hammer, 86, is a multi-millionaire international financier. In 1957, after considering himself retired, he took the reins of Occidental Petroleum, then a small wildcat oil drilling firm worth 34,000 dollars. By 1982 it was the tenth largest oil company in the world, worth more than eight billion dollars. He has dealt with the Soviets since 1921 when he talked Vladimir Lenin — father of the 1917 Russian Revolution and the Soviet Union's first premier — into trading Russian furs for American wheat. Over the years, Hammer befriended Moscow leaders from Lenin to Leonid Brezhnev and helped arrange American business agreements with Moscow . . . The Soviet Union was an early supporter of Israel and voted in November 1947 for establishment of the state. But the Soviets gradually turned their support to the Arabs, and for many years were Egypt's main arms supplier. At the time of the 1967 war, the Soviet Union and all Eastern European Communist nations, except Romania, severed ties with Israel. One major sticking point between Israel and the Soviet Union is Soviet Jewry. Moscow allowed only 896 Soviet Jews to emigrate in 1984. Nearly 265,000 Jews have left the Soviet Union since 1970, most of them settling in Israel."

We said this article was important. But we cannot commend it for being the whole truth and nothing but the truth. First, about that Six Day War which began on June 5th, 1967, when Israel launched all-out attacks against Egypt, Syria and Jordan, with emphasis on Egypt. At that time a part of the Brezhnev Doctrine consisted of cultivating friendly relations with the nations of the Middle East, especially Egypt and Syria. When Israel attacked them, it seemed expedient for the U.S.S.R. to show a distinct partisanship and since Lenin had remarked that treaties are like pie crusts, made to be broken, the Soviet Union broke off diplomatic relations with Israel. As a result, the Soviet Union became the chief supplier of arms for both Egypt and Syria; remains so for Syria although Nasser later broke off relations and expelled the Soviets from Egypt. However, it will be noted that while all the other Communist-controlled nations broke off diplomatic relations with Israel, Romania was permitted to maintain its diplomatic relationship. Thereby, President Nicolae Ceausescu of Romania became a go-between, even as Armand Hammer now acts as a go-between.

Now, however, Armand Hammer has been asked to make Israeli-Soviet relations *publicly* closer by

re-establishing diplomatic relations between the two. And secondly, there is that manufactured story of the Soviet Union's refusal to allow Soviet Jewry to leave the country. The Soviet Union allows almost nobody, regardless of ethnic, racial or national background, to leave the U.S.S.R. However, there is the official report that "nearly 265,000 Jews have left the Soviet Union since 1970." There are roughly 170 different ethnic groups speaking some 130 different languages in the U.S.S.R. We have no figures to prove it, but we doubt that any of those other ethnic groups, or even all of them put together, can match the exodus of 265,000 Jews since 1970. If the Jews in the U.S.S.R. were as persecuted as are the Christians in the U.S.S.R., they'd have something to complain about!

Zionist Lobby

President Eisenhower sent American troops into Lebanon in July 1958 to prevent the Soviet Union from taking over that country.* Since that time, the official policy of the United States Government has been to keep the U.S.S.R. out of all negotiations concerning Middle Eastern affairs, especially affairs touching the politically-created State of Israel. Now, however, Armand Hammer, at the request of Prime Minister Shimon Peres of Israel, is attempting to involve the Soviet Union in all such negotiations. And because of the awful power of the Zionist Lobby in Washington — admittedly the most powerful of them all — there is talk of breaking that rule and inviting delegates from the Soviet Union to sit in with representatives of the Western and Middle Eastern nations in all future discussions regarding the fate of land, oil, mineral and other resources in that part of the world. We might recall that since the very beginning of the break-up of previous colonial possessions and the creation of mini-states in Africa, Asia and the Islands of the Oceans, the word "aid" has been added to our diplomatic vocabulary. As Anthony Sampson noted in his *The Money Lenders — Bankers and a World in Turmoil*, "As the former colonies achieved their independence in the 'fifties and 'sixties, the richer countries became increasingly involved in what was vaguely known as 'aid'. Aid was altogether a new concept, unfamiliar to pre-war governments and bankers except in the form of missionary societies, the Red Cross, or occasional generous foreign loans; the word aid only regularly became used in the sense of foreign assistance during the second world war, as in American 'aid' to Britain. But aid was

*And while the world was looking at that, the Iraqi Royal family were murdered and another red regime established in blood.—Ed.

now covering a multitude of different activities and motives . . . Some of the early expectations of aid and development had tragic outcomes."

Realising that "aid" was available, rulers of mini-states began playing one country against another — especially the United States against the Soviet Union — in demanding "aid" to fill their coffers and satisfy their personal desires. Is this trick of playing the U.S. against the U.S.S.R. for "aid" now being forced upon us because of Israel's admitted economic chaos? The United States — its government and its mega-bankers — has for nearly forty years supported

and maintained Socialist Israel, even as it has supported and maintained the Soviet Empire. But, even as the mega-bankers, the politicians and the economists of all stripes must admit, there has come the time when Uncle Sam must realise that he is broke, is indebted to his grandchildren or great grandchildren for the payment of his bills, and that these bills cannot be paid off in paper money or computer entries. Therefore, he must cease to provide such lavish aid to other countries, even to Israel.

Is the fear the reason that Israel is now making overt overtures to the Communist juggernaut?

THE HIDDEN EVILS OF FREE MASONRY

In January 1951, a courageous clergyman, Walton Hannah, contributed an article to the Anglican magazine, *Theology*, which attacked Freemasonry as incompatible with the Church of England. It aroused a group of clergy to call for a commission of enquiry on the subject during the Church Assembly in June of that year. But after the Archbishop of York had stated that an enquiry "would be a grave mistake" — presumably Dr. Fisher, the Primate, declined to respond as he was a Mason himself! — their resolution was defeated with only one vote in favour. Thus, the Church knocked another nail into its own coffin, daring not to face Mr. Hannah's charges. "The Creepers," as Arnold Leese called the Craft, won hands down.

The following year, Walton Hannah wrote a book, *Darkness Visible*, with the continuing object of forcing the Anglican Church to condemn Freemasonry. A week before publication, he received a mysterious telephone call asking him if he would be in the foyer of the Savoy Hotel, London, at a fixed time the next day. Being curious, Hannah kept the appointment. He did not know the man he was to meet, but the man, who was well dressed, certainly knew him. Going straight up to him, he said, "Mr. Hannah, I'm not going to beat about the bush, nor am I going to say whom I represent, but I will pay £1,000 in currency notes — no cheque — for a signed statement in your own handwriting that you won't publish this book of yours."

Mr. Hannah's reply was, "Nothing doing."

"Very well," said the man, "that is that," and he walked straight out of the hotel. The now defunct *Reynold's News*, in reporting this offer of spot cash, hinted that the source of the attempted bribe was not Masonic, but clerical!

Darkness Visible went on to become one of the best sellers on the list of Tony Gittens' Britons Publishing Co., running to more than 50,000 copies, and recently it has been reprinted as a paperback, in its fifteenth impression, by the Augustine Publishing Co.* The reader will soon discover why the author was offered, then, such a large sum to suppress it, for in its pages is to be found the entire and authentic text of the Masonic ritual of the first three degrees (the third puts the name of God and the Devil together) and of the Royal Arch. The accuracy of the author's transcription of Masonic rituals has never been questioned as he had purchased it from a Masonic ritual shop; nor has any intelligent answer been put to his case that Freemasonry is a quasi-religious organisation that represents the abandonment of the Christian faith.

Religion apart, our objection to Freemasonry rests on several other criteria. It teaches internationalism in the form of anti-nationalism, and opposes any discrimination between races; thus the argument so freely used by Masons that theirs is not a political body is merely sophistry. There is the fact, too, that we could never place complete confidence in any Freemason, knowing that as a grown man he gave a blank cheque on his conscience by swearing to keep secret something of which he had had no knowledge at the time of his oath. This indicates to us a feeble sort of character, particularly where the act was done simply to acquire a mean advantage in business over non-Masonic competitors. Mr. Hannah is very gentle with the Craft as regards this; but it is common knowledge that a moral descent into Freemasonry is a qualification for many appointments in business, as well as the police force and legal profession, generally with men of an inferior type.

**Darkness Visible* by Walton Hannah. Price £5 from Augustine Publishing Co., Chawleigh, Devon EX18 7HL.

NO TRIAL AND ERROR

by ARTHUR PURNELL

In the news broadcasts, I have been hearing about the South African Government dropping their case against Archbishop Hurley ("the country's leading Catholic clergyman") of defaming the police in "Namibia" by accusing them of atrocities. Now it has been found that the Archbishop was misquoted (something *our* bishops are always claiming is happening to them — often when someone takes the apparently obvious meaning of their words). Well, I thought that means that Archbishop Hurley does *not* say the South African Police have been naughty in Namibia. My parish newsletter refers to him as a very good man, too; *not* the sort who'd keep quiet about atrocities, surely?

Then came the "World at One" on the B.B.C. on this day of writing, and their reporter there — as if talking about a hero and with not a sign of recognising the true import of the words — told us that as soon as the Archbishop emerged from the court (safe *outside*!), he had told the assembled newsmen that he wished he'd been given the chance to produce in court all the evidence he had of . . . and then followed a list of murder, rape, torture and just about every *atrocitiy*, all alleged against the very Police he is supposed to have been misquoted as having accused of atrocities! So, if he had such good evidence, why didn't he speak up *in court* and say, "Never mind whether or not I was or was not misquoted, I'm making the atrocity allegations right *now*." Then he would not have been denied his chance to present his evidence; instead of declaring, five minutes too late, how he wished he had been given the chance.

The thing was all the more blatant as we had just heard that in court the Prosecution Counsel had said that it was a pity the Archbishop had not spoken sooner (i.e. to point out he had been misquoted), as then the whole business need not have happened. But, said the Prosecutor, during all the time the case was pending, the Archbishop had preferred to wallow in the resultant glamour. That led to howls of protest from the court-room, in which were present many churchmen, including our Cardinal Hume's representative and Archbishop Tutu. The B.B.C. did not clarify if *they* howled or not. There was no report if Archbishop Hurley shouted or howled, no report that he said anything at the point when the Prosecution declared they accepted that he was innocent of making any such atrocity allegations, and only wished he had clarified that sooner.

The case was dismissed — a consummation devoutly to be wished, apparently and certainly rather triumphantly accepted without question by the Champion of the (alleged) Oppressed. Note: if they really are oppressed (murdered, raped, tortured), Hurley's shame is immense in abandoning them at the very moment of effective witness. If the allegation is false, if the South African Government is wrongly thus accused by enemy revolutionary liars who themselves want to rule Namibia — this would mean that South African rule is the one hope of a stable, peaceful, prosperous, *un-Ethiopian* future for the Good Lord's simple or clever folk of Namibia in the immediate years to come. Hurley's shame is, if possible, down to an even lower depth.

But he didn't just shuffle off in to a limousine and be whisked back home to the comfort and (for the time being) security of Archbishop's House — like our Cardinal Hume going home from a Notting Hill Carnival. Oh no! Once *outside* the court, once removed from such things as cross-examination of witnesses, perjury, *both* sides having a say (at least before the jury and the South African public — perhaps to *some* extent before the World, but the latter *very* doubtful, given that World's media!) — anyway, once outside the court our hero could not refrain, all glorious and innocent of false accusations, from shooting off his mouth to that World media, damning his Government in safety (and phoney glory).

Well, *then*, of course, he was whisked off to Archbishop's House!

LIBERTINE QUANGO

The Responsible Society decided to produce an educational video on the physical and emotional drawbacks of youthful promiscuity. It asked the Health Educational Council, a Government-funded quango, for a grant. Appallingly, the council replied it would do so only if certain scenes were removed, like a church wedding, references to the pill's failure rate and the traumatic effects of early intercourse. They would "put children off sex," the council claimed! Surely that was the film's purpose — less of the "facts" of life and more of the poetry of love would better equip youngsters for life.

HOW THE LIBERAL DESTROYED AFRICA

by PATRICK BUCHANAN

With the nightly television pictures from Ethiopia, Americans are catching a glimpse of the immense tragedy unfolding across the African continent. Nightly, stern and accusing faces peer out from the screen, pointing the finger of responsibility at the West. We did not do enough; we did not react in time; we, who should have prevented the tragedy, were indifferent and uncaring. And, so, the horror came.

In a sense, the West *is* morally responsible for what has become of Africa. Not, however, because of a lack of charity, but because of a lack of courage. We are responsible because, ashamed of Western empire, paralyzed with guilt over our colonial past, Western diplomats and statesmen acquiesced in silence, or even applauded, as independent Africa charted the course to its own destruction.

At the United Nations, when the Third World took control, the international sins were proclaimed to be imperialism, colonialism, racism. By which was meant, that the greatest evil in the post-war world was the legacy of rule by the Western nations over the peoples of the Third World. This was a "big lie", and we knew it was a lie. Yet, we received it as revealed truth. We never defended our past. We never argued in the councils of the world that no matter the cruelties committed by the European invaders,* the West's arrival was the best thing that ever happened to Africa. When, in the last century, the European explorers first penetrated the Dark Continent, tribal Africa had not yet invented the wheel. Europeans brought Africa out of the Stone Age into the twentieth century. All the ports, roads, cities, telegraphs, towns, and cash crops of Africa are the legacy of colonial rule. That is historical truth.

Africans, however, said the legacy was strictly one of plunder. So, when, one by one, the new leaders declared their independence not only of Western rule, but of Western ideals — ideals and institutions — the West remained silent. With our shameful past, who were we to lecture them? When African rulers announced that their futures lay with pro-Communist neutralism and economic emulation of the East Bloc, we said that was their free choice. When they replaced capitalism with socialism, carved up productive farms into unproductive plots, depressed food prices to curry favour with the urban

masses, we financed these idiocies with economic aid.

When they replaced parliamentary presidents with single-party rule, when they overthrew elected presidents to install presidents-for-life, we welcomed the dissolutes, incompetents, and thugs as though they were statesmen with something to teach us. When they advanced the "Africa for the Africans" policy and drove Jews out of the Mahgreb, Frenchmen out of Algeria, Indians and Arabs out of East Africa, white farmers and civil servants out of three dozen countries, we talked about the necessity to bow before the "winds of change". We were timorous, meek and silent when Africa set out on this ruinous course; now, 150 million Africans are paying in malnutrition, hunger and starvation.

Communist Intervention

Under the principle of "non-intervention", advanced by a contrite and apologetic West, enshrined as dogma at the U.N., we declared that never again would we intervene in the "internal affairs" of the African continent. Which complemented perfectly the newly proclaimed doctrine of the emergent Soviet empire that Communists are duty bound to intervene on the side of revolution in "wars of national liberation". Is Africa better off now that British, French, Belgians and Portuguese have been replaced by Russians, East Germans and Cubans?

"What has socialism achieved in independent Africa over the past 25 years? Wherever and whenever socialism has been imposed in independent Africa, autocracy, despotism, totalitarianism, tyranny or dictatorship have followed as surely as day follows night. Under socialism, free and fair elections on the basis of one man, one vote, take place at the time of independence; are thereafter never repeated on that basis during the lifespan of the ruler . . . Equally tragic, socialism has everywhere totally destroyed healthy economies these nations inherited at the time of independence; has turned independent Africa into a cradle of beggar nations living from hand to mouth, its people increasingly incapable of being helped to help themselves."

When last did a Western statesman speak with such clarity about Africa as Ndabaningi Sithole of Zimbabwe — one of those whom Whitehall sold out to "Comrade Bob" Mugabe — speaks today?

Has the West learned anything? Hardly. Today, as the continent sinks into poverty, misery and

* and the subsequent take over by the Jewish money power.—Ed.

famine, the U.S. Congress and the Democratic Party have joined the socialist international and the Soviet Bloc in a campaign to destroy the last great and productive economy on the continent: South Africa. "Disinvestment" is the cry of Western liberals, echoed by the latest winner of the Nobel Prize for Peace.

"Bishop Tutu, I want to ask you a question," writes Alan Paton. "I do not understand how your Christian conscience allows you to advocate disinvestment. I do not understand how you can put a man out of work for a high moral principle . . . especially a black man." Obviously, the author of *Cry the Beloved Country* does not understand liberalism, the philosophy — as James Burnham reminded us — of Western suicide.

This article was originally published in "The Wanderer", America's national Catholic weekly newspaper. For a sample copy, send one pound to The Wandered Press, 201 Ohio Street, St. Paul, Minn. 55107, U.S.A.

TUTU TOOTSIE, DON'T LIE!

In January, Bishop Desmond Tutu has these disparaging words to say about Christian missionaries:

"When the missionaries first came to Africa they had the Bible and we had the land. They said, 'Let us pray.' We closed our eyes. When we opened them, we had the Bible and they had the land." (*Star*, 5/1/85).

Such comments would be far more appropriate from an atheistic sceptic than a professing man of God. What would Bishop Tutu have been had the missionaries not gone to Africa? A subsistence peasant farmer, an illiterate nomadic cattle herder, a member of a marauding warrior band? Certainly this is how the first missionaries found the people of Africa. In fact, he would probably never have been born, for before the missionaries arrived, intertribal marriage, as is the case of Tutu's parents, was practically unknown. Bishop Tutu's bitterness towards missionaries is doubly difficult to understand when it is realised that virtually all of his education came through mission and church institutions.

A.I.D.S. - DE - CAMP?

Since smoking is alleged to cause lung cancer and heart disease, why is there no campaign against the practice of sodomy since that is admitted to be the cause of the spread of A.I.D.S.? Wot no Anti-Sodomy Hope?

LUCIFER'S LIONS

"Four corners to my bed,
"Four Angels round my head . . ."

Matthew, Mark, Luke and John
Blessed the bed my Dad lay on;
Darwin, Marx, Einstein, Freud,
Evangelist of a new die,
Show me bliss to be enjoyed,
Drained to the lees, before I die.

Darwin tells me I'm an ape
In only slightly different shape;
For Freud, my ego's wholly bestial,
The sexual alone celestial;
And if in Einstein's space-time heaven
I may be relatively shriven,
Marx with his messianic creed
Of envy, slander, sloth and greed
Will send me soon hell-bound top speed.

"Four corners to my bed . . ."
Matthew, Mark, Luke and John,
Let me not be put upon
By pseudo-science or learned lie!

". . . Angels round my head . . ."
From Satan's pride of Lions deployed
To baffle, swindle and enslave us,
Michael, Gabriel, Raphael, save us!

Let Truth's writ run, here as on High,
And Falsehood, wingless, plumb the Void!
A. MARLING.

"CANDOUR HITS HARD"

This kind tribute to *Candour* appeared from Micheline Peyrebonne in the October-December 1984 issue of the French patriotic newsletter *Europe Notre Patrie*: BP 512-02 75066 Paris-Cedex 02.

"*Candour* — This English review has given publicity to our article on 'Troubles of a non-Muslim immigrant'. Through the pen of its dynamic directress, *Candour* hits out hard against the members of the European Parliament, accusing them of 'treason' in the name of England's national sovereignty (and that of other nations too). We need hardly say that we share to the full this point of view. It is not the peoples who so much want the Common Market: their rulers force it upon them. In 1967 I wrote and published *La Grande Duperie du Marche Commun* (*The Common Market, A Big Swindle*)."

A LIFE OF HELL FOR THE LITTLE MAN

by LESLIE VON GOETZ

Anthony Beamish's extraordinary article in the January issue of *Candour* will do little to help the cause of Distributism.

I do not want to spend time labouring the point that I am not in favour of money being issued as an interest-bearing debt. I go right along with Pope Pius XI on the subject of credit controllers grasping the life blood of the community in their hands, but Mr. Beamish's supposed remedy would reduce us to the squalor of the starving Ethiopians even faster than Wall Street and the World Bank can manage it!

First of all, let us imagine the standard community where the evils of capitalism are unknown and each man lives on his own labour on his own land. A currency is an extremely useful thing to have as a means of exchange and a store of value, so they use cowrie shells because they are pretty, free to all, but effectively a bit bothersome to collect for hard-working people. Without them a lot of time would be wasted, especially in dealing with perishables. There are other communities living in the same way, but because of differences of climate and rainfall they do not all grow the same crops or necessarily enjoy good harvests in the same year. The "good" harvest is well known to produce problems for farmers (less perhaps than in a modern money economy) because it must be prudently stored in strong buildings, raised well above the ground to keep it dry and rat-free, and in a "good" year you suddenly need far more of these buildings, in a hurry, at a time when most people are extremely busy. If you let it rot you create terrible problems with pests, infected soil, etc., and will *ensure* trouble in future years. So you destroy the surplus if you have not the time to build the extra stores, but the man with many sons may have surplus labour and they may become extremely skilled at building for themselves, but are likely to prefer leisure to labour as far as building other people's stores are concerned. No-one in that community is likely to make it worth their while to use their special skills in speedy construction jobs because, for them, that year, it is easier to burn the surplus. It is obvious where this story is leading, of course — the enterprising sons start to trade with the more distant communities, who produce different crops and are glad to get corn in exchange for their surplus. The result is that everyone is better off with a wider variety of goods and, subsequently, services, as long as the cowrie shells remain an acceptable *store of value*, so

that old people who no longer work and younger ones who want to take a holiday can still find the means to live. The more people there are in these hypothetical communities, the better off the whole community will be, because of the extra skills and inventions they will produce. However, if someone discovers some cave in the hills where previous inhabitants stored a vast mountain of cowrie shells and starts to bring them into circulation as unlimited free credit, even with the best intentions in the world and with no desire to sit on his hoard and profit from it without working, the whole system will collapse because the cowrie shells will not store values any longer. Old people will no longer be anything but burdensome mouths to feed, handicapped people will no longer be able to live by developing special skills, and the burgeoning population will not seem to be anything but a threat because of the risk of poor harvests now that trade and industry beyond the immediate community seems quite pointless. The only thing that can keep its "value" in these circumstances is land, and those who hold land, as opposed to the skilled craftsmen, will not only hold the community to ransom but will *have* to, for their own security in old age, if there can be any such thing as security in such condition.

Necessity Of Saving

It is childish, ridiculous and dangerous to pretend that any just social system can be created without recognising that in order to build a railway, a grain store, or indeed a suite of furniture, someone has to *save*, to forgo present consumption (or destruction) in order to supply food to the people doing the work before it becomes useful. The saving can be compulsory, through taxation, or slavery, or voluntary by means of credit unions or co-operatives, but if there is *no* saving there will be no storing of value except in land and a gradually increasing burden on the entire community.

Robert Owen, a century and a half ago, tried to get away from the money side of business by reckoning the value of work done in terms of the hours of labour employed. Of course, it didn't work — it could not have worked even if everyone had been totally honest and honourable, and we are not, in fact, going to escape from original sin and its consequences as easily as that! It could not have worked because it takes an unskilled person far more hours of work to make a rotten table than it does a skilled craftsman to make a good one. That is not

all the damage, however, for in the process the idiot has wasted an awful lot of wood, which took years to grow and season. In other words, an unsuccessful business venture financed by free credit deprives the community of resources which will become increasingly scarce as the population increases, even apart from the possible damage done to the "currency" by the free credit. The reason that mass produced articles are popular is they are reliable. The furniture of the very skilled craftsman of the eighteenth century is still with us because it has lasted and was sufficiently pleasing to the eye to be worth the trouble of moving about and looking after. A factory formica topped kitchen table is more use to me in my kitchen than a Chippendale, even if it has only a limited life. In a healthy community, with a sound currency, both should be available. In the days when all was produced by hand labour, the vast majority of people had no comfort in their homes, not even a chair to sit on. Now we have a much larger population, and there are very few indeed who have to sit on upturned blocks of wood and sleep on damp straw covered by their working cloaks.

I do not want to work in a factory myself, and I am sure that shorter hours would be greatly appreciated, but there is no denying the fact that many people actually enjoy it. Losing such a soulless job is not just a calamity because of the money. Family men are often better off on social security, but they miss the companionship and the jokes at work. Women can have the most desperate and miserable lives trapped in their homes, yet find life a great deal of fun on the assembly line, even if their husbands do still get drunk and beat them.

Truly Extraordinary

What is truly extraordinary to me is that Anthony Beamish can seriously write that most working people are not "making money" but taking it at the expense of someone else, while those who make "things" and grow "things" are really doing something. In one sense you could almost say the reverse is true — the farmer uses God-given sun and rain and soil to produce food. He labours in order to do this, of course, but the abundance of his product is really the gift of God. How is he to be persuaded to share this abundance with others who have no land, only skills and muscle and brains? The trader who turns a useless surplus into a variety of goods, the rubbish recycler who provides the material for a shanty town from the city's throwaway packaging — they are making their living from what would otherwise be thrown away and providing a service to the landless in the process.

What is terribly dangerous is to confuse the actual atheism and materialism of our present society with the formerly stable currency which made it possible for an unemployed council house labourer today to live in greater comfort than the greatest noble in the Middle Ages. And this has been done in the face of penal taxation! We are in danger of hating the idea of "credit" so much that we forget its proper meaning, which is good. Mr. Beamish would give as much credit to the gormless and incompetent as to the efficient craftsman. Nice as it might be to be free from the plushy stockbrokers and merchant bankers, the price is too high!

Now, what about interest? It is all usury? The Islamic countries are beginning to revert to the traditional condemnation of all interest (though in a rather phoney way). If you lend a poor man money for bread, it is usury to make him pay interest. If you lend him money to buy food for his cows to keep his dairy business going, you don't get interest, but a share in the profits. This seems very reasonable to me, but if I want my money back sooner than expected, why should I not then sell by share in his business for a capital sum at whatever that share is worth now? The stockbroker is actually the person who makes this transaction safer and easier for both parties, and in so far as this is really what he is doing it is a very useful social service requiring skills for which it is proper he should be well rewarded. Limited Liability laws are responsible for the destruction of small craftsmen and businesses far more than stock-brokers.

To sum up: high taxation is robbery, as is interest taking on manufactured credit not produced by real savings. Limited liability is a means of destroying the true perception of credit-worthiness, facilitating robbery. Therefore, the current system should be changed. Any new system, however, must allow people to enjoy the fruits of their current labour and make prudent provision for their families and old age. It must encourage people to make the maximum use of their talents and God-given resources. It must allow men to have families without becoming slaves of the state or rich land-owners. It must allow people to make rational choices about how they should live, taking the consequences of bad or over-optimistic choices. It must also allow those who wish to dispose of their property to give it away, or to endow institutions to help the less fortunate, but this should not escape appropriate taxation, nor their just debts through limited liability.

Later, I hope to expand on what would provide a just basis for taxation.

HAVE WE THE LEADERS TO FACE THE CRISIS?

by A. M. WADE

For three generations the leaders of new economic thought have urged the need for a change of course because adherence to the old theories was not producing positive results. The alternations of war and slumps and the deepening crisis of unemployment speak loudly enough of a hidden fault in the machinery of government which creates ever more wealth and power for the few at the expense of the many.

This may look good to those who profit by technical progress, but the fear of unemployment which is spreading through society spells disaster if nothing original and fundamental is done to correct the trend.

Mrs. Thatcher's Government has given slavish obedience to the doctrines of the High Priests of Finance and Economics who promised that prosperity would follow the discipline of lower wages and higher productivity. Labour has been reduced by increased automation in order to lower prices and increase competition with other countries, while endeavouring to attract foreign investment by relatively high interest rates.

This is the remedy practised by other developed countries, thereby cutting each other's throats and increasing unemployment. This lowers the standard of living and breeds social unrest.

If the country were driven to this situation by inescapable laws of nature we, and other countries in like position, would have to accept it. But, if discredited theories have driven us along this road and the truth emerges that there is, and always has been, a viable, honest and truly democratic alternative, sensitive to human consideration and in harmony with Biblical laws for the protection of the poor and a curb on exploitation, those who have preached that *there is no alternative* will look very small.

If the Conservative Party had been willing to listen to the truth expounded by the reformers during the inter-war years of the 1920s and '30s, they could have averted the Second World War and built new foundations for a just society. Monetarism puts all its faith in market competition to secure prosperity. This has driven industry to use robots in place of human beings, but robots do not provide consumer demand, so they are self-defeating in a national monetary sense. If manufacturers can reduce their wage bills the nation still has those displaced on its books. Some monetary reformers have argued that if robots make the goods, thus justifying the issue of

money to the value of those goods, it is a social advance, increasing leisure. While there is a dimension of progress in this principle, if it is overdone and creates such situations as now exist, even if much more money became available, serious adverse effects would remain because work, under good conditions, is both enjoyable, beneficial and conducive to society.

Two Nations

For the last dozen years the profits of financial houses have soared and billions of our money have been invested abroad while our industry has been starved by high interest rates and heavy taxation. Thus, two nations have existed and grow wider apart. All standards have been allowed to fall under the pretext that there is insufficient money to provide good education, an adequate Health Service, good housing and good entertainment. What merit is there in economic doctrines which can see no advantage in preserving high moral standards, which turn a blind eye to the corruption of children, the debasement of literature, films and many T.V. programmes, and its correlation with crime. How clever are our politicians, who in some cases are beneficiaries of these profitable activities, to object to Bishops entering the political field. Where have politicians and financiers derived the idea that they are divinely appointed officers to order the life of countries, and why is it accepted that certain privileged companies may create money for all national needs, and demand interest thereon in perpetuity, when the nation possesses the right to create that money, interest free to itself, and could make it available to the nation at very low interest?

Dr. David Owen recently said: "The truth is not discreditable: it simply needs to be told."

Engineers are used to the truth in their design work. No machine would work and no aeroplane would fly if there were not agreement on what is an inch, a metre, a pound, a degree. But in the market and in Government, money means almost anything. In fact, in a recent issue of a technical journal it was said that no one really knows what money is.

Great play is made about being "economic". If a thing is not economic, it is considered a parasite. But is the economic system "economic"?

Until money itself is saved from private manipulation and put under State control, free from political interference, and controlled by a Department of State manned by men of integrity pledged to ensure the

integrity of the money supply and dedicated to maintaining the independence of the State from outside control, whether military or financial, the term "economic" will serve no place in the pursuit of truth. Until this reform is achieved, sound policy in regard to all industry, education, Health Service, and national policy generally will be impossible and social unrest may continue and grow. Suppression of disorder is necessary, but peace and progress can only follow from justice and integrity in the political economy. If Capitalism cannot reform itself on these lines, it will be displaced by Marxism. Plans are well advanced in this direction, as we have all seen in recent days. Politicians are blind to this. Thank goodness we have some wide awake Bishops.

Editor's note — But have our spiritual Shepherds sufficiently overcome their Jaw-lock to alert their flocks to those "private manipulators" of money who are the *real* enemy and set their faces against usury as firmly as the Church did in the Middle Ages?

FIRST THINGS FIRST

"The first need is exposure. To tell a particular truth with regard to a particular piece of corruption is, of course, dangerous in the extreme; the rash man who attempted to employ this weapon would find himself bankrupted or in prison and probably both. But the general nature of the unpleasant thing can be drilled into the public by books, articles and speeches. True, the Press will do its utmost to prevent the dissemination of the truth with regard to public life; for the Press, as we have seen, is one of the chief accomplices in this aide of the national decline. But it is an error to imagine that publicity, because it is at first restricted, will be ineffectual. It may have for its organs of expression only a few and ill-capitalised papers; but one man speaks to another, and truth has this particular quality about it (which the modern defenders of falsehood seem to have forgotten), that when it has been so much as suggested, it of its own self and by example tends to turn that suggestion into a conviction."

—H. Belloc and Cecil Chesterton, *The Party System*.

Please assist us to wield the weapon of exposure by contributing to Candour's finances. We are grateful to receive any amount that you can spare, which should be addressed to the A. K. Chesterton Trust, Forest House, Liss Forest, Hampshire GU33 7DD. Remember — if it is Truth you want, it is Candour you need!

THE PARLIAMENT OF CROWS

They were sitting rather late in the Parliament of Crows when the youngest and the newest Member rose. Thoughtfully, he peered along the black-garbed rows, blinked his heavy eyes, and croaked, "Everybody knows that the danger to the Nation from what men call inflation is a fallacy and fiction, as this brief story shows:

"Once upon a time, in the cumbered world of men, lived a student artist, who was known as Ken. He gave two five pound notes, and another worth ten, to a friendly barman, who bore the name of Ben.

"'Would you take good care of these until Friday evening, please? And remind me to request you to return them then!'

"Unhesitatingly that barman used one five pound note to pay for milk and cream and eggs, delivered the next day. Then in change the milkman gave that very note away to a luscious-looking widow, whom everyone called May; she paid a bill for groceries bought from Mr. Hill — who optimistically backed a limping three-legg'd bay!

"Thirtily the bookmaker clutched that five pound note, and hastened to the public house, saying (and I quote!), 'I must simply lubricate my poor old dusty throat — I really feel as dry and parched as a dehydrated goat!'

"He paid for his initial gill with that blue note from Mr. Hill, which the barman somehow slipped into the pocket of his coat!

"When Friday night at last arrived the youthful artist, Ken, came into that public-room once again, and retrieved his bank notes from the friendly Ben. He tore all three asunder, and revealed then that each had the same number, etched deeply in burnt umber!

"'I forged them,' he confessed to the assembled men."

The youngest Member sat, his peculiar story ended, and another to the dispatch box ascended. He wondered if that story, where false and true were blended, helped with the discussion; and if it was intended eventually to real which particular deal caused loss to anyone — and whom it had offended?

DAN PUGH.

THE MODERN ECONOMIC MENTALITY

by FR. DENIS FAHEY

The guilds of the Middle Ages are not to be looked upon as primarily economic organisations to which religious practices were superadded. No, by them men gave expression, in their arrangements for the production and distribution of what the body needs, to their full acceptance of the Divine Plan for ordered life. The rending of the Mystical Body by the so-called Reformation movement has resulted in the pendulum swinging from the extreme error of Judaeo-Protestant Capitalism to the opposite extreme error of Judaeo-Masonic Communism.

The uprise of individualism rapidly led to unbridled self-seeking. Law-makers who were arbiters of morality, as heads of the new Churches, did not hesitate to favour their own enterprising spirit. The nobles and rich merchants in England, for example, who got possession of the monastery lands, which had maintained the poor, voted the poor laws in order to make the poor a charge on the nation at large. The enclosure of common lands in England and the development of the industrial system are a proof of what private judgement can do when transplanted into the realm of production and distribution. (Cf. Hilaire Belloc, *The Servile State*.)

It was, however, the Calvinistic doctrine of predestination which specially favoured the advent of the unlimited competition, unscrupulous under-selling and feverish advertising of the present day. In his able work, *The Economic Effects of the Reformation*, Professor O'Brien shows that it was in the peculiarly British variety of Calvinism, known as Puritanism, that all the Calvinist doctrines of success in life as a sign of man's predestination, of the respect and veneration due to wealth, had their fullest development.

"When all is said and done, Calvinism remains the real nursing-father of the civic industrial capitalism of the middle classes . . . Since the aggressively active ethic inspired by the doctrine of predestination urges the elect to the full development of his God-given powers, and offers him this as a sign by which he may assure himself of his election, work becomes rational and systematic. In breaking down the motive of ease and enjoyment, asceticism lays the foundation of the tyranny of work over men . . . production for production's sake is declared to be a commandment of religion."

The learned writer, Werner Sombart, in his great work, *Die Juden und das Wirtschaftsleben*, attributes the great, if not the deciding, role in the formation of the modern economic outlook or

mentality to the Jewish race, for to them he attributes the introduction of the ideas of "free commerce" and "unchecked competition" into a society with quite different ideas. Professor O'Brien dissents from Sombart's thesis that the growth of the capitalistic spirit was due to the Jews. He admits, however, that Sombart's contention would be quite correct if for "Jews" we substituted "Judaism", and he points out Calvin's justification of usury in preparing the way for modern developments. The Puritans adopted Old Testament ideas: the Old Testament idea of the reward of virtue in this world fitted in with the Puritan teaching about the fulfilment of one's vocation.

Stock Exchange Power

In one of his earlier chapters Professor Sombart writes:

"If we want to make manifest in one sentence the direction in which modern political economy is moving, we can say: the stock-exchange agents of the banks are becoming in an ever increasing measure the dictators (or rulers) of economic life. All economic happenings are more and more subordinate to the decisions of finance. The question whether a new industrial undertaking is to spring up or an existing one to be developed; whether the owner of a shop or store is to get the means to extend his business still further, all these questions are decided in the offices of Banks and Bankers. In just the same way the sale of products is becoming, to an even greater extent, a problem of finance. Our greatest industries are indeed already just as much financial associations as industrial undertakings. The other industries as well are, in an ever growing measure, dependent on financial or stock-exchange operations in order to capture their markets. The prices of most of the world's products and raw materials and of most ready-made goods are influenced by the Stock Exchange, and the man who wants to win in the present competitive struggle must be master of the Stock Exchange."

Needless to say, the final result of all this manoeuvring is that a few men control the destinies of millions everywhere, and the livelihood of the ordinary man is at the mercy of stock exchange coups. Liberalism and laissez faire, sprung from Protestant individualism, opposed all State interference.

Pope Pius XI has drawn attention to those evils in *Quadragesimo Anno*: "Just as the unity of human

society cannot be built upon class-warfare, so the proper ordering of economic affairs cannot be left to free competition alone . . . This has been abundantly proved by the consequences that have followed from the free rein given to these dangerous individualistic ideas." He has also shown that the final result of unchecked competition is the domination of those who control money and credit: "Free competition permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience." The consequence is the disappearance of competition: "Free competition is dead; economic dictatorship has taken its place."

When the progress has run its course, all, except a few, are at the mercy of the manipulators of money. The disillusioned propertyless wage-earners, unemployed under the Judaeo-Puritan capitalist system, are urged in the direction of the opposite extreme of Judaeo-Masonic Communism, in which land and all the means of production shall be owned by the State and administered by State officials.

We know what that means. Under the capitalist system of mass production, scarcely anybody could impress his personality on any article to the production of which he contributed. Workmen ceased to be really *human* artisans, in proportion as human production lost its artistic character and became infra-human. (Cf. Maritain. *Art de Scholastique*: To be human, work must be, as far as possible, artistic, that is work by which an intellectual *form* is actualised in a manner adapted to its reception. The *form* is a grasp of order by an intelligence. In so far as work ceases to fulfil these conditions, it tends to become animal work or machine work.) The tendency, then, is to react against this abuse of private property by doing away with it altogether and thus reduce all production to the infra-human level.

Return To Slavery

Catholics must not be deceived by Communist propaganda for the abolition of capitalism. Communists mean to do away not only with the abuses of private ownership, to which what is called the capitalist *regime* gave birth, but to the very institution of private property in land and in the other means of production. That means a return to slavery. This will be evident from a brief glance at the types of society which the world has seen.

Property means control of wealth. The three factors required for the production of wealth are labour (which is not wealth), land (which is not wealth) and capital (which is wealth). According to the way in which control has been and is exercised

over these three factors, three form of society have successively appeared in history. Ancient Greece and Rome were servile states, in which the material means of production were the property of men who also owned the human agents of production. Under the influence of the Catholic Church, the servile state was replaced by the distributive state, in which the material means of production were owned by the free human agents of production: property had passed from the hands of the few to the many. The rending of the Mystical Body in the sixteenth century gave birth to the capitalist state, in which the material means of production are again the property of a few, while numerous human agents of production are politically free, but without property.

The Catholic ideal of economic relations, outlined in the Encyclicals, *Rerum Novarum* of Pope Leo XIII and *Quadragesimo Anno* of Pope Pius XI, of widely diffused private ownership with highly developed family life, holds out an ideal of economic organisation above the two opposed errors of Individualism and Communism. The formal principle of ordered life grasped in the Middle Ages will thus be applied to new matter. Or the reaction will be guided by the financial forces, which rule the world, in the direction of Communism, in which all the means of production will be owned nominally by the State, in practice by those who control the Communist Party. The result will be worse than the pagan servile state, for it will mean the definite rejection of our Lord, and subjection to the Natural Messiah looked forward to by the descendants of those who crucified Him.

THE PRISONER'S SONG (18B)

Two men within their prison cells,
Gazed out from their windows barred;
One saw grim forbidding walls,
The other a sky so brightly starred.
One the hateful, narrow path,
Circled in the gloomy yard;
The other saw, high in the sky,
The Star of Hope glide slowly by.

One heard the clash of warders' keys,
The slamming of a steel clad door;
The other thought of hours long past,
The treasure in his memory's store;
Then from his lips, undaunted still,
A melody swung clear and strong,
And through the crowded wing there swept,
The echo of the Prisoner's Song.

O.C.G., Brixton Prison (1943).

CALL TO ACTION

There are good people in all the patriotic movements: B.N.P., Choice, N.F., etc. That is why I tend to give out just about anyone's nationalist leaflets. No-one is perfect and there is a great need to propagate the nationalist viewpoint and put patriotism in the air. Whatever different shades of opinion we hold, we must spread our message to the public at large. For that reason, I make a suggestion and a request.

Please could we try to ensure that each and every one of us distributes a minimum of ten leaflets or posters or broadsheets a fortnight, by hook or by crook. I make a point of putting a few Choice leaflets in my jackets and overcoats so that whatever I wear will provide a leaflet for that person at the bus-stop or in the shop queue who moans about immigration.

People living right out in the sticks go into a country town or even the nearest village once a fortnight, and this is when their leaflets could be distributed. Even house-bound readers can watch their local newspapers and post off leaflets to likely names and addresses. I estimate there are, all told, about four thousand subscribing people connected with the more generally-known patriotic parties. This means a minimum of one million leaflets a year could be put in circulation! The cumulative effect could be startling.

Another point is that it induces activity. It is nice to read and subscribe, but there is a special conscience-salver in *action*, in treading out physically to do something for our cause and to spread the word. So all of you: go to it!

E. WILLIAMS.

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WEASELRY AND WARFARE

The whines of Clive Ponting that he has been harshly treated by the Ministry of Defence in putting him on trial, then, on his acquittal, withdrawing his security clearance and seeking to "suppress" his forthcoming book, cut little ice. His actions in leaking sensitive information to an Opposition malcontent were reprehensible. If our Navy had not sunk the *Belgrano* and the Argentinian warship had later sunk one of our own, what then would this weasel-faced underling have said? Yet that is not to speak up for the flamboyant Mr. Heseltine's cause. We recall that barely a year after the blood-sacrifice of 256 British servicemen in the South Atlantic, he defended the sordid and disgusting sale by British firms of parts to the Argentinian Navy. Would a jury so readily acquit him of culpability?

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